THE AMERICAN WAY

Equality

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AUGUST — 1939

SWASTIKA OVER PHILADELPHIA
by GORDON SAGER

CHRIST or COUGHLIN ?
by ANNETTE THACKWELL JOHNSON

PLOTTING TREASON IN AMERICA
AN EDITORIAL ARTICLE

AMERICAN EDUCATORS RALLY FOR DEMOCRACY
by NATHAN AUSUBEL

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Equality

A MONTHLY JOURNAL TO DEFEND DEMOCRATIC RIGHTS AND COMBAT ANTI-SEMITISM AND RACISM

VOL. 1 AUGUST, 1939 No. 4

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NATHAN AUSUBEL, a member of *Equality*'s Editorial Council, is author of *Superman: The Life of Frederick the Great.*

The Editorial Council of *Equality* is happy to announce the addition to its board of Rev. Dr. Guy Emery Shipler, Dr. Max Yergan and the appointment of Mr. Leo W. Schwarz as Executive Editor.

Equality welcomes contributions from journalists and writers. Manuscripts should be accompanied by stamped and self-addressed envelopes. Address all communications to *Equality*, 220 Fifth Avenue, New York, N. Y.

SWASTIKA OVER PHILADELPHIA

GORDON SAGER

A Documentary Story of Fascist Activities in Quaker City

NEXT SEMESTER a few students of West Philadelphia High School will be invited to a party given by one of the teachers. At this party, they will be bitterly warned of the dangers of communism. They will be asked if communism is taught them in any of their classes—or rather they will probably be told that it is. The children will be "Aryan." If they respond properly to this initial injection, they will be given additional—and stronger—injections. They will probably be given anti-Semitic pamphlets to read. The teacher who will have issued the original invitation will be Bessie R. Burchett, Ph.D., of the staff of West Philadelphia High School and one of the most ardent and vociferous Coughlinites in the Quaker City.

It was Dr. Burchett, who, on February 17, 1939, attended as guest of honor the Washington's Birthday rally of the League of German War Veterans (Kyffhaueserbund), where fifteen uniformed members of the Deutsche Frontkampferschaft (military formation of the German-American Bund) distributed vicious anti-Semitic pamphlets. It was Dr. Burchett, who, on a swastika-draped stage at this rally, rose and, in acknowledgement of the applause of the audience, raised her arm to the 135-degree angle currently popular among certain circles in Germany.

It was Dr. Burchett, who, while she was head of the foreign language department of South Philadelphia High School, organized a Latin Club and then recruited the members of it for reactionary youth organizations. Some of the children were withdrawn from the club by their parents, in spite of a commendable interest in Roman antiquities, when it was discovered that a Mr. and Mrs. David Good, dear friends of the Doctor's, had tried to force the students to swear that communism was being taught in Philadelphia's public schools. Mrs. Good, strangely enough, is herself a descendant of rebels —well, anyway, she's a member of the Daughters of the American Revolution.

It is Dr. Burchett who maintained a farm in Bucks County, Pa. (not far from Nazi Camp Deutschhorst), with a well-equipped shooting gallery, where she is host to groups of "Aryan" children for the purpose of teaching them to handle guns in preparation for Der Tag. It was Dr. Burchett, who cried, at a meeting in St. Stephen's Episcopal Church, "I want you to form clubs for boys and girls, and I will take them to my farm in Bucks County for instruction in patriotism and shooting. I can get army officers to teach them how to shoot."

It is Dr. Burchett, finally, who said of democracy, "It is one of the most inefficient terrible means of government we know," and of education, "It should be limited to a select few white Protestant Americans of high I.Q."

"A select few white Protestants." If that sounds more like Ku Klux Klan fascism than the Coughlin variety, remember that Dr. Burchett preached fascism long before Coughlin became its spearhead in this country. It was after Dr. Burchett realized the greater good that would accrue from a union of all fascist activity here that she deleted the Protestant qualification. It wasn't much of an effort, one would suspect, for her to make the change —and it won't be much of an effort for her to change back, either, when the time comes.

There has been no lack of publicity in the Philadelphia papers about the learned doctor's acitvities. But the general tendency in the press has been to treat her as a humorous, and slightly psychopatic, manifestation. She is about sixty-five years old, with the dignity of gray hair, and she totes two guns. Patting them, she is wont to say, "Those Communists will never take me alive." The papers have played up this comic-opera side of Bessie Burchett and have woefully neglected the leaflets she distributes by the thousands—leaf-

lets which hurl insane libels at the Jews. They have ignored her presence at meetings of which the keynote, as expressed by the speakers, was "Live Christian, Vote Christian, and Trade Christian." They haven't mentioned the quantities of mail from Germany addressed to Miss Bessie R. Burchett, 3411 Race Street, Philadelphia.

The newspapers haven't said much about the invitations Dr. Burchett used to send out to fellow school teachers: "My dear—come tomorrow (Tues., Oct. 25) 8 P.M. if you can. Saturday I received most terrifying information from an army officer passing through town. Ask other right-minded Christians to come. Put names of any you expect to come in *sealed* envelope in my mail box. Destroy this note—not in waste-basket!" They were signed, with commendable brevity, "B. R. Burchett." (Are the citizens of Baltimore still wondering about the carving of an "H" on the neck of a Jewish student?)

It was activity of this kind and her continued speaking at Nazi Bund meetings while she was head of the department of foreign languages at South Philadelphia High School for Girls that started a wide wave of protest against Bessie Burchett, with recommendations that she be dismissed. On May 6, 1937, the *Philadelphia Record* printed a story beginning:

"Dr. Bessie R. Burchett's reputed Nazi sympathies stirred a storm of protest—by mail—at the Board of Education meeting yesterday. When the last of the letters was opened, the score stood:

"Demands for Dr. Burchett's dismissal—48, from organizations representing thousands of persons.

"Approvals of her activity—3, from individuals.

"Requests for an investigation of her activities—1, from Palmyra, N. J."

As a result, the School Board transferred her to West Philadelphia High School and demoted her from the headship of a department, but they made no corresponding reduction in her salary. This is undoubtedly fortunate, as it is expensive to maintain a house in town and a farm in the country, too—with a large shooting range.

A short while after joining the faculty at West Philadelphia High,. Dr. Burchett spoke at a Nazi rally at Liedertafel Hall. Again there were protests, but this time no action was taken by the school board. And no action has yet been taken. Bessie R. Burchett, Ph.D., self-confessed friend of fascism but no friend of democracy, is teaching the future citizens of Philadelphia. The present citizens of Philadelphia may well wonder what.

Bessie's not alone in her work, by any means. Two organizations dear to her heart are the Anti-Communism Society, under the leadership of James A. Gallagher, a very close friend of Dr. Burchett's, and the recently formed Committee for the Defense of Constitutional Rights, under the leadership of Thomas A. Blisard, Jr., a very close friend of Mr. Gallagher's. This elegant combination of clubs, as one of its first acts, invaded a meeting of the Committee for Racial and Religious Tolerance on March 14th at the West Philadelphia Y.M.C.A. It tried forcibly to break up the gathering. And as a result, thirteen members of the clubs were arrested—including Gallagher and some assorted Blisards.

When the West Philadelphia Y.M.C.A. scheduled a meeting of the Women's International League for Peace and Freedom on April 18th, some "right-minded" people called the "Y" authorities. They threatened, with terrorist tactics reminiscent of the burning of a German parliament-building, to bomb the "Y" unless the meeting was called off. It was. Similar intimidation persuaded the Board of Education of the City of Philadelphia, in the United States, to cancel a meeting of the American League for Peace and Democracy in the William Mann School.

U. S. Army Men Under the Swastika

But Bessie isn't all fight and bluster. She has her soft feminine side, too. And like many women, she has a pronounced weakness for men in uniform. Army, Navy—even Storm Troopers—she likes them all. Sitting beside her as honorary guests at the swastika-draped Washington's Birthday rally were some more "right-minded" men: Major-General Robert M. Brookfield, U.S. Army, retired; Colonel Albert de Propper, U. S. Army, retired; Captain Albert J. Westerman, U. S. Army, O. R. C., and Lieutenant Will F. Geller, S.C.V. (S), U.S.N.R. *Both Captain Westerman and Lieutenant Geller wore, to Bessie's delight, the uniforms of the United States government and both of them stood at attention during the singing of the "Horst Wessel," which closed the meeting.*

Seven other officers in the service of the United States were on the list of Honorary Guests of the rally but were not present. It's a pretty good showing, though, for an organization that doesn't like

democracy and doesn't hesitate to say so. Maybe it lends some weight to the treasonous statement made by Major-General Moseley, retired, to the "National Defense Meeting" held at the Bellevue-Stratford Hotel, in Philadelphia, on March 28. The retired Major-General looked his audience in the eye and proclaimed: "We do know . . . that if the administration went too far to the Left and asked our military establishment to execute orders which violated all American tradition, the army would demur. It is your salvation today."

If Congressman Dies reads this, it may occur to him that he was a trifle cavalier in his abrupt dismissal of Moseley from hearings of the Committee to investigate un-American activities.

Nazis and the Republican Party

Another interesting aspect of this fascist invasion of Philadelphia is the apparent collaboration between organized fascism and the Republican Party. Let us glance once again, if you are not wearied of it, at the list of Honorary Guests for the Washington rally of the Kyffhaeuserbund. It was this rally, you will recall, which was ushered by fifteen uniformed members of the German-American Bund, where anti-Semitic pamphlets were distributed, where "Deutschland Uber Alles" and the "Horst Wessel" were sung, where Bessie Burchett and Thomas Gallagher, as guests of honor, gave the fascist salute, and where Mr. Arno P. Mowitz, German consul in Philadelphia, was also an honored guest. The list includes these names:

Fred C. Gartner, congressman from the Fifth Congressional District of Pennsylvania, Republican; Edwin A. Lee, state representative from the 22nd Ward, Republican; and Judge Eugene C. Bonniwell, Republican.

Congressman Gartner, to make assurance doubly sure, took a half-page ad of greetings to his friends in the souvenir program of the meeting. Gartner

German - American Business League

3644 North Broad Street

Philadelphia, Pa.

Office of
German-American Bund

Dear Friend:

Our interests are inseparable from the political scene in U. S. A. and especially is this so in Pennsylvania.

The coming election, November 8th, is an opportunity for friends and members of the German American Business League and the German American Bund to add to the gains we have already made.

We are assured that if elected, our organization will bear the friendship of Judge James and the Republican Party. Your vote will help to destroy communism and bring to a success the hope for Government by and for Aryans.

Do your part and vote the Straight Republican Ticket.

Fraternally yours

Your Committee

Facsimile of Nazi letter urging support of Republican Party and "Aryan" government.

was, up to his election to Congress, attorney for the "Philadelphia Weckruf Und Beobachter," a qualification which doubtless entitles him to take his rightful place along with Senator Reynolds and Representative Thorkelson, three birds of a feather —the Garner-Democrat-Tory-Republican-feather.

At this same rally the principal speaker was the Rev. S. G. von Bosse, an Episcopalian. He made a plea, in familiar style, for isolationism. "We must protest," he said, "with Herbert Hoover, against the armament program of the present administration," and he ended his speech with the punch line: "The main line-up is not Democracy vs. Fascism, but Fascism vs. Communism, and here our choice is clear."

"Sieg Heil! Sieg Heil! Sieg Heil! shouted the audience, and a rally to honor the birthday of George Washington was ended.

The letterhead of a note which a great many Philadelphians received before the last election, read: German-American Business League, 3644 Broad Street, Philadelphia, Pa. Below this, in smaller type, was: "Office of German-American Bund." The note read:

Dear Friend:

Our interests are inseparable from the political scene in U.S.A. and especially is this so in Pennsylvania.

The coming election, November 8th, is an opportunity for friends and members of the German-American Business League and the German-American Bund to add to the gains we have already made.

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Fraternally yours,

YOUR COMMITTEE.

At a meeting held under the auspices of the Committee for the Defense of Constitutional Rights at Town Hall, in Philadelphia, on February 12, 1939, the speakers again took political sides. Bessie Burchett was there. So was the Rev. Edward F. Brophy, an "outstanding clergyman of Long Island City." The main point in the speech given by this devout man of God was made in two short sentences. "Don't be afraid if the Jews call you anti-Semitic!" he shouted. "Maybe you are!" The enthusiastic audience accepted this compliment with an ovation.

The next speaker on the program was William B. Bruce, a Negro teacher. Mr. Bruce was embarrassed. He began his speech by saying, "My position here is a peculiar one. I did not understand that this was the type of meeting that it is." Confused, he spoke to an apathetic audience about the Constitution (was it not the Committee for the Defense of Constitutional Rights which was holding the meeting?) and then began to touch on the necessity for the equality of Negro and white. At this point there were cries of "Throw him out!" and he was not permitted to finish. He had learned that the Committee wasn't very much worried about the Constitution.

Instead, the Hon. Kern Dodge, former Director of Public Safety in Philadelphia, carried on. He stirred his audience with a ringing denunciation of President Roosevelt. He was unalterably opposed to "governmental interference in private business." He was definitely in favor of the sales tax. Then his voice assumed a heavy sarcasm, the kind with which ham actors read Marc Anthony's speech over the body of Caesar: "Radicals have ideas," the Hon. Kern Dodge said slowly, "which are being fostered by President Roosevelt, that the lower classes are entitled to a more abundant life."

And he smiled wisely and took his audience into a silent confidence. They don't really need butter, as Herr Goering has proved.

Bucks County Nazi Camp

"BUCKS COUNTY HARBORING CAMP OF NAZI BUND," ran the headline on the *Bucks County Times* for April 13, 1939. And so the invasion was complete. Philadelphia itself had the Bund and all the other fascist organizations; here was something to take care of summer week-ends. Here children would be compelled to drill, and to speak German, and to practice shooting. Here uniformed Storm Troopers could parade to their heart's content. Here fascism could flower.

But the *Bucks County Times* exposed the Nazi garden. There was little publicity about it in such Philadelphia papers as the *Daily News*, which has purchased quantities of newsprint from Hitler's Germany, but the *Times* started the ball rolling.

Ex-service men have taken the initiative in the

fight to have the camp closed. The Disabled American Veterans have demanded its suppression. The American Legion almost did—and then somebody dragged a red herring across the trail, and the Legion postponed action. It will probably get around to taking action against the camp after being convinced that it won't be aiding the Communists by closing a Nazi drilling and recruiting ground. Chances are it won't be too late.

But it isn't only the ex-service men who are waging war against the menace of organized fascism in and around Philadelphia. There are strong and militant organizations there. For Philadelphia has long had a pervading tradition of religious liberty. The Quakers under William Penn who founded the city in 1681 knew what religious persecution was—they had met it in old England and they had met it in the New England colonies. They were determined that there should be none in Philadelphia. A hundred years later a prominent and still famous Philadelphian restated that determination when he contributed to the building of a Jewish synagogue. His name was Benjamin Franklin—the same Benjamin Franklin, as Charles Beard and Carl Van Doren have proved, who did *not* make a speech in the Constitutional Convention of 1789 against Jewish immigration, as reported in the non-existent journal of Charles Pinckney and distributed in thousands by American fascists. The fascists have not hesitated to libel ruthlessly this great democratic American.

And the people of Philadelphia have learned that fascism is ruthless no matter how it manifests itself. And they are learning to combat it. They learned a lesson from the case of the thirteen members of the Anti-Communism Society and the Constitutional Rights Committee who were taken upon arrest before Magistrate Jacob Dogole in Central Station. Magistrate Dogole is a Jew, and, so that there might be no question of prejudice, requested Chief Magistrate John J. O'Malley to assign another member of the Board of Magistrates to hear the case. Mr. O'Malley assigned himself.

After hearing the testimony of five witnesses, Magistrate O'Malley had enough of Nazi propaganda and tactics. "I've heard enough of this," he said. "This isn't Europe, and we're not going to have conditions here such as there are in Europe. This sort of thing has got to be stopped —and the time to stop it is right now." Amid squeals of protests, he held all thirteen.

During the course of the hearing, various Philadelphia detectives testified. "This anti-Communist title is just a blind for anti-Semitic propaganda," said Detective Gomborrow. "Gallagher has distributed this literature, and I have known for months that he is a frequent attendant at Nazi rallies."

"Leave the word Nazi out of this!" shouted Ralph A. Dungan, attorney for the thirteen being held.

"I won't leave it out and I mean just that," Mr. Gomborrow answered. "At meetings of this crowd, speakers have been brought in from the German-American Bund. They have distributed this literature, set neighbor against neighbor, and at times actually terrorized sections of West Philadelphia. They have thrown bricks through windows, and uttered statements amounting to threats."

Anoher detective, Leo Brezenski, testified at the hearing. "I'm a Catholic," he said, "but I hate this mob. Every other sentence of Rigney's (one of the disrupters) had something in it about 'down with the Jews.' Someone asked him to stop preaching hate, and he said, 'This is a free country and I can say what I please.'"

Now Philadelphia is wondering if fascists *should* be permitted to spew their slander and incitement to violence. A bill was introduced in the Pennsylvania House to make publishing and circulating material inciting to violence against a group of persons by reason of race, color, or religion a misdemeanor. Of it, Mary Foley Grossman, national vice-president of the American Federation of Teachers, and a Catholic, said: "I regret that it is necessary to introduce a bill of this kind in the State of Pennsylvania, but conditions demand it."

The fascist groups such as the Anti-Communism Society made a great outcry against the bill, naturally. They published almost illiterate, and certainly hysterical and illogical pamphlets against it. And the bill was shelved for "future discussion." But the Philadelphians are realizing now that free speech must be made *responsible.*

They have organized the Committee for Racial and Religious Tolerance, which is sponsored by prominent ministers, priests, rabbis, educators, and civic leaders. The committee has held meetings in spite of the organized disruption of the Burchett-Gallagher-Blissard-Coughlin clubs. They have distributed leaflets. They have supported the Resolution making incitement to violence against minority groups a misdemeanor. They are waging a constant and effective fight against the black forces of

reaction and fascism, not only against the Bund but also against the American fascist groups which disguise themselves under a thousand different names —the Anti-Communism Society, the Committee for the Defense of Constitutional Rights, Social Justice, the Loyal Legion, the White, or the Blue, or the Green, or the Purple, or anything but the Red, Camellia. These groups claim to be anti-fascist but they advocate and forcefully practice the black, medieval methods of oppression which emanate from Berlin, Rome and Tokio. Anti-Semitic literature, including *Social Justice*, lead pipes, and bricks were found in the back of the car of Thomas A. Blissard, Jr., chairman of the Philadelphia Committee for the Defense of Constitutional Rights, when he was arrested. The three will always be found together, for there's no logic and no humanity in the words, so they must be reinforced by brutal and illegal actions.

A great many Philadelphia organizations have recognized this important fact. Dr. Rufus Jones, of the American Friends Service Committee, has said, in the Committee's fight against fascism: "Stop and examine the motivation of those who are spreading anti-Semitic hate in the United States, and you will discover its untruth, its deliberate fostering of antagonism with slander and libel, and its purpose of undermining all that America stands for."

The forces against reaction are strong and they are growing stronger. There is the Emergency Youth Assembly, a group, according to a statement in one of their anti-fascist leaflets, "of young Christians of various Philadelphia churches," endorsed by such prominent religious leaders as the Rt. Rev. Francis Taitt, Bishop of the Protestant Episcopal Diocese of Pennsylvania.

There is the Descendants of the American Revolution, a group which recognizes and combats the reactionary forces of 1939 as their ancestors did in 1776. There are the Philadelphia Friends of Democracy. There is the Philadelphia Group of the *Catholic Worker* which says categorically in a broadside: "If we agree with the late Pope, we also believe no man can hate Jews and love Almighty God. We can only show our love of God through our love of our fellow men."

There are the two large German anti-Nazi organizations in Philadelphia: The Deutsch-Amerikanischer Kultur Verband (German American League for Culture), which was organized a couple of years ago as a federation of all anti-Nazi organizations; and the Steuben Society, which recently evicted all Nazis from its roster and earned their undying hatred.

These are strong organizations, and they are fighting hard. Possibly their joint aim is best expressed in a statement of the Descendants of the American Revolution:

"America found herself through the cooperation of men and women of all races and nations. Some were eminent and distinguished, but the majority were the plain people who tilled the soil, made shoes or hats, traded in building materials or fabrics for clothing, and those who taught school or preached stern, lengthy sermons. All have been needed in developing this great country of ours. . . . And can America continue to be great without the continued cooperation of every group in its national life? We must all march forward shoulder to shoulder toward the greater America that is to be."

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CHRIST OR COUGHLIN?

ANNETTE THACKWELL JOHNSON

"WHY," ASKED MY FRIEND the lawyer as he lit another cigarette and settled himself comfortably in his easy chair, "do you get so worked up over Coughlin? Just a blow-hard. Sure he's ambitious, but look at his record: first he was for Roosevelt, then against him, but the people voted for Roosevelt just the same! Suppose he is a rabid anti-Semite in league with the Nazis—what of it? He'll yell for awhile, and then all this rumpus will die down. He'll be forgotten in five years."

"That's what they said about Hitler," I replied. "Even Dorothy Thompson, back in those early days, said that he would never come to power; and Lowell Thomas used to refer facetiously to him day after day as 'Handsome Adolph.' You notice he doesn't call him that now, and Dorothy Thompson thinks of him much as her father thought of anti-Christ."

"Coughlin's appeal is to the rabble," insisted the lawyer. "Nit-wits, nuts, and fanatics."

"So was Hitler's," I pointed out. "How we all laughed at the Beer Hall Putsch! Of course, Coughlin's appeal is to the ignorant and prejudiced, and the danger of it is that he has at last got hold of a weapon with which he may fight his way to power if we are not on guard."

"I get it," interrupted my friend, "religious bigotry. Yes, I admit that that is a potent weapon. But he has no organization back of him."

"Hasn't he? Are you sure?"

He looked startled. "I know he has some sort of vicious publication," he said thoughtfully, "but an organization . . . let me see, seems to me that Joe Mullins was telling me about a meeting he attended in the Fort Pitt Hotel. Membership growing fast, he said. But he didn't take it very seriously, just went for the joke of the thing."

"What is it called?"

"Let me see . . . The United something—oh yes, The United Christian Front."

"United Christian?" I was the skeptical one now. "Surely that can't be a Coughlin organization. I was thinking of starting a United Christian Front myself—for tolerance. Coughlin hasn't enough followers in the various denominations to get a united front together to be governed by him—or has he?"

"Maybe they just use the name 'united' to make it sound important," suggested my friend helpfully. "As far as that goes I don't think the name 'Christian' is so appropriate either, certainly not as you and I use the word, taking it to mean followers of Christ. Joe got the idea that it was definitely anti-Semitic, and they sure thought a lot of Coughlin."

"And you still don't think it dangerous?"

"After listening to you I am not so sure that it isn't. But I still think he and his kind will talk themselves out."

"I certainly hope so. But so did the opponents of Nazism when it first raised its voice."

I slept over what my friend told me, but could not dismiss the subject as easily as he did. He had given me the name of a Mrs. Brian who his friend had thought one of the prime movers in the organization. Finally, I decided to call her up. I must get my information straight from headquarters. If the United Christian Front was meeting every third Monday of the month it must have a pretty good start.

So, hoping devoutly that my suspicions would prove unfounded, I rang Mrs. Brian's number. I found her at home.

"Is this Mrs. Brian? Yes? I am very glad you are in Mrs. Brian and I'll come straight to the point. Some of us have been planning to get a group together in the hope of establishing a branch of the Council Against Intolerance in America. I was told that a group of this sort was already functioning and wondered whether we could join you so it wouldn't be necessary to found another group. Would you kindly give me some idea of your aims?"

"Certainly," said Mrs. Brian pleasantly. Then in a deep, mysterious voice she added "We're against Communism."

"Fine! So am I. But are you against Fascism too?"

"Oh yes," amended Mrs. Brian hastily. "We are against all the isms. We are for America."

"I am in complete accord with you so far. But how wide is the sympathy of your group? Would

Mabel Dwight

it be possible for me to attend and bring some Jewish friends with me?"

"Well, now, Jews . . . of course I have some fine Jewish friends—but this is a Christian group, you know. When the Jews see the light it will be different."

"What about Protestants? I am a Protestant."

"Well," said Mrs. Brian floundering a bit. "What I say is that one must stick to the religion one learned at one's mother's knee."

"Even the Jews? If they stick to the religion they learned at their mother's knee they will never change, will they?"

"Oh, they will have to see the light."

The conversation wobbled along for some time, but out of the various statements and mysterious comments I gathered that Mrs. Brian was a recent but enthusiastic recruit of the United Christian Front. She had brought thirty-four members to its last meeting. But the real head and inspirer of the group was Mrs. Gannon. I had better call her up before attempting to attend one of the meetings, and get her to send me a card.

"A card?" I was honestly surprised. "But I supposed that of course the meeting was open to the public? Why shouldn't such a good cause welcome cooperation?"

"Oh, of course, of course, it does," stammered Mrs. Brian. "But you had better get your card. You see, you would have to sign one anyway after you got there."

Mrs. Gannon's telephone was busy every time I attempted to get her and it was a full thirty-six hours before I managed to find her free.

I introduced myself just as I had to Mrs. Brian.

"Where do you live?" demanded Mrs. Gannon. I told her.

"What church do you attend?"

"Christ Church."

"Hum—do you know Mrs. Brian?"

"Not personally. I have talked to her over the telephone and she referred me to you. It seemed a pity for me to start another organization if I could join you and work with you, providing that our aims are the same."

"We are against all the isms."

"That is splendid. In these troublous times we all need to stand together to defend our liberties. My heart is constantly wrung at the cruelties being openly perpetrated. Just at this minute those poor, wretched Jews are being turned back from Cuba. Fancy the horror of their position, families with little, helpless children being returned to Germany and that monster Hitler!"

"See here," demanded Mrs. Gannon, "What makes you so sure that he is such a monster after all?"

"Well," I explained, "I am fairly well informed. You see, I was born in the Orient and educated in England, France, and America. I have travelled widely in this country and Europe. Last summer we motored through seven European countries. I write articles and stories and read a great deal, naturally; also I have had the privilege of meeting some of our own foreign correspondents, people at the heart of things."

"Really now?" Mrs. Gannon was not feeling friendly. "But do you ever listen to Father Coughlin? If you did, you might learn something!"

"Yes, I listen to Father Coughlin and consider him one of the greatest menaces America has."

"See here, lady, you have come to the wrong person with that kind of talk. I want for you to know that I think Father Coughlin the greatest American living. He is telling us how to save the country from those who talk wrong."

"My dear Mrs. Gannon, he not only thinks wrong but talks wrong himself. He is a demagogue, a rabble rouser, an inciter to riot. He is an anti-Semite of the most dangerous description."

"He is a Christian priest. If you are as smart as you think you are, why don't you answer him? No one can contradict him because he tells the truth."

"He twists the truth, and I have heard him tell deliberate lies."

"You would become famous if you could manage to get up a society for Tolerance," she said venemously. The whole world would be interested if you could prove Father Coughlin a liar."

"Well Mrs. Gannon, the world doesn't need me to answer him because he has been answered many times. He lifts his speeches bodily from Nazi speeches and publications. But I will tell you one lie which you must have heard yourself. At the end of one of his addresses he told his listeners that he would now tell them one fact which they would not see in the daily papers, and that was that all the bombings that are taking place all over England are not the work of the Irish as our papers had stated, but the work of the Czechs, refugees who had gone to England."

"How dare you," shouted Mrs. Gannon, "take

up for the English and defend their actions in Ireland? My father was born and raised there, he can tell you about the Black and Tans the English let loose in Ireland — and you think that's grand."

"I wasn't defending England, Mrs. Gannon. I am afraid you went off at half cock. I was telling you that Father Coughlin had told a lie when he said the Czechs were bombing England."

"See here," bellowed Mrs. Gannon, "if you don't like the way this country is run why don't you and people like you pack up your things and return to Europe that you think so much of? What right have you here?"

"The right of citizenship, Mrs. Gannon. And I rather imagine that I have more sentimental right here than either you or Father Coughlin if it comes to that. My great-great-grandfather was a Brigadier General during the war of the Revolution. An uncle fought for the Union in the Civil War. Three of my relatives are in the army at this moment."

"The British Army?" sneered Mrs. Gannon of the United Christian Front.

"No, the American Army. I care deeply for America. I care so deeply for America that I wake up at night stark with terror at the thought of how she is being undermined while we sleep."

"I am not interested in you," shrilled Mrs. Gannon. "You think yourself so grand! I want you to know that I am just as well educated as you are."

We were not discussing the relative merits of our educations, but nothing Mrs. Gannon could say would surprise me now, so I merely giggled and answered,

"I wish I could agree with you, Mrs. Gannon, but I doubt it."

"Go back to Europe . . ." she was fairly gibbering.

"I thank God that America is my country, Mrs. Gannon. I have not the slightest desire to live in Europe. But you, I am quite sure, would be much, much happier in Germany."

"So?" Her voice shook with sinister innuendo. "I know people who live near you, a lot of people who know all about you."

"Really," I said sweetly, "how nice!"

She banged up the receiver.

For a moment I sat and laughed. But it was only a moment. For a conversation like that was really no laughing matter.

Because I did not like Coughlin I had been told to get out of America. Since when had Coughlin and his kind owned America? I was a Christian — or rather, in my poor way I struggled to follow Christ's teaching. How soon would I be forced to choose between the teachings of Coughlin or Christ?

God help us to help ourselves — before it is too late.

A CATHOLIC MEETS COUGHLINITES

JOHN MYERS

I AM ONE of those young men from up-state New York who came to the metropolis seeking a fortune, and in the course of events found myself selling a new magazine. That the magazine should be patriotic gave me a certain feeling of good will, because I already believed in the fundamental premise of the magazine that "the American way is equal rights and equal opportunity for all." Only it seemed to me as I stood in the office the first day, ready to go out in the streets selling, that the object of *Equality* was somewhat trite, asserting an old American belief pretty much agreed upon by everybody and hardly in need of restatement. I took it for granted that all of us believed in the Bill of Rights, drilled into our heads in school, and reiterated in the speeches of our statesmen, writers, public speakers and radio announcers. Everybody, I was sure, except for a crackpot here and there, was patriotic enough to uphold these basic principles of democracy. Actually, I was rather dubious as to whether the magazine would be purchased at all, except perhaps by a few zealous people who went in for that sort of thing.

A whole group of young men and women stood in the circulation manager's office listening to instructions, and we were asked to look over the periodical so that we would be better able to induce the public to buy. "One of the things this magazine will attempt to do," said the manager, "is to combat a new wave of anti-semitism which is now

being openly advocated from certain quarters, especially by Father Coughlin in his *Social Justice*." "Anti-Semitism?" In Buffalo where I lived, there is very little of that sort of nonsense," I said to myself. But, dutifully, I read an article in the magazine on anti-semitism on my way up to 42nd Street where I was to be stationed. And, although I decided that it was a fine article, I made a mental reservation that there was not much danger of such a thing as anti-Semitism in America.

My first shout on the street was, frankly, a very weak one. I had never sold anything in my life. I was very nervous. But in a few minutes, a priest came along and bought a copy. Just the sort of customer I expected. A good, kindly soul interested in what was right. Presently, a salesman came along carrying *Social Justice*, and, standing about ten feet away, began to yell slogans to the passers-by. "Save America from the Jews! Read Father Coughlin's article on the menace of communism! Save America from the Jews and Communists!" and so on. At first he kept the words Jew and Communist separate; soon he coupled them and began to shout "Jewish Reds" or "Red Jews." It made the Jewish folk on their way to their places of work very angry, and more than one stopped to demand that the salesman stop insulting his people. The *Social Justice* salesman invariably became very arrogant, and more than once shouted a very rude, uncalled-for insult. Once or twice this so enraged a passer-by that a furious argument resulted, causing a large crowd to gather, which was dispersed only with the aid of policemen.

In contrast to the *Social Justice* hawker, my slogans were phrases such as "Protect and preserve American civil liberties!" "Help combat religious and racial intolerance!" or "There's no place in America for anti-Semitism and religious bigotry!"

One of the rules which all *Equality* salesmen were requested to observe was that no matter what anyone said, we were not to engage in any discussion, and above all, never to answer back anyone who might irritably make some silly remark. Many people who passed by made remarks, silly remarks —but the high point of the day was when one tall, scrawny woman came up close and in a rasping hiss said, "You dirty Jew!" I laughed out loud, because I might very well be described in Nazi Germany as the typical Aryan. My features easily betray that I'm three-fourths Irish and one-fourth German; I am blond, tall, blue-eyed and fair. I was hardly amused, however, by the events of the day. I was troubled and perturbed by the ugly display of emotion and intolerance betrayed here, openly in the streets.

But for all of that, I had yet to be really shocked. The following day I went to Fulton Street in Brooklyn, where there are many large department stores. I was accompanied by two young Jewish girls, students at the university. They were selling *Equality* because they wanted to do what they could to counteract the influence of Father Coughlin's incitements to hate and intolerance. We all set to selling *Equality* with enthusiasm. All along the streets were our rivals, screaming their unpleasant, stupid slogans. In the course of the afternoon, about six near-riots occurred. In every case, the *Social Justice* salesmen were responsible for the disturbances. Crowds gathered. In two cases women became hysterical, and blows were exchanged between "Christians" and "Bolsheviks," —it is the claim of Coughlinites that any one who opposes them is a "Bolshevik," and that they are the "true Christians." It was an appalling experience. And as the days went by, these disorders began to mount.

In the office of the circulation manager, the salesmen would gather to tell one another of their experiences. One young man had been standing in Times Square on a Sunday afternoon, selling *Equality*, when down into the Square came several hundred Coughlinites, aglow with hatred after picketing station WMCA, the station which has barred Father Coughlin from broadcasting because of his refusal to submit his speeches before the broadcast. They began to boo and hoot, insult and abuse this young man, an Episcopalian and thoroughly Anglo-Saxon. They gave the Nazi salute. They crowded in on him. In a burst of fury, one Coughlinite hit the *Equality* salesman, knocking him out. There was much confusion, passers-by joined in the fray, and order was restored only when the police arrived.

Another salesman, a girl from Chicago, Protestant too, whose ancestors fought in the American Revolution got smashed in the face by one of the women in that same crowd of hoodlums.

Almost all of the salesmen had the same stories to tell. At one time or another, they got hit or insulted by a *Social Justice* vendor in the course of selling *Equality*. Many of us were followed, and evaded getting beatings only by jumping into cabs.

(*Continued on Page* 29)

EDITORIALS

"SOCIAL JUSTICE" IN ACTION

MOST HORRIFYING of all the Coughlinite attacks, exemplifying the dangerous tie-up between Coughlinism and individual policemen who are violating their duty of preserving law and order, is an incident that occurred on Thursday, July 6, 1939, at Rockaway Park, Long Island, on the corner of Beach 116th and the Boulevard. This corner is a concentration point of Coughlinite propaganda at which vendors of *Social Justice* hawk their magazine from Friday to Tuesday of each week.

On July 6, Solbert Bodener, an *Equality* vendor, arrived at Rockaway Park and began selling his magazines. At 11:30 P.M., in the presence of two police officers, one a sergeant, Bodener was approached by a group of young men who demanded a magazine, and after he handed them a copy, they seized the rest of his magazines and proceeded to tear them up. As he bent down to pick up his magazine bag, one of the policemen entered the scuffle and struck Bodener over the head with his club. As a result of this blow, Bodener was badly hurt. He was given first aid at Rockaway Hospital, and at this writing is at Mt. Sinai Hospital suffering from a fractured skull. A police sergeant witnessed the entire scene with folded arms, and failed to come to the aid of the victim of this brutal assault.

This incident achieves scandalous proportion when the fact is taken into consideration that an officer sworn to enforce law and order and to protect the citizens of our community against harm and molestation from wrong-doers, should not only condone the violent actions of hoodlums, but himself becomes the principal abettor and actor in their unlawful outbreak. This is not meant as a blanket condemnation of the Police Department, but merely as a sharp criticism of certain anti-social individuals in it. *Equality* stands next to none in its appreciation of the fine public spirit consistently displayed by New York's guardians of the law under Mayor La Guardia's administration and under Police Commissioner Valentine's intelligent, impartial and honest direction. We must, however, ruthlessly expose those elements in the Department who violate all the fine traditions of the force which has been built up in recent years, elements which make a mockery of law and order.

For the peace of our community, for the preservation of law and order, for the good name of New York City and the reputation of its police force, the editors of *Equality* call upon the Mayor of the City of New York and his Police Commissioner to rout these miscreants from the police force and to make a salutory example of them. The editors of *Equality* are eager to cooperate fully with them in this task.

TORIES ON CAPITOL HILL

THE WARNING has been sounded time and again by us. We have said that the hysteria against the alien that is being engendered today in Congress cloaks an attack against all Americans, citizens and aliens alike. Some have shrugged their shoulders skeptically, others have laughed at the fanatic unreality of these proposals, still others have turned glum and fatalistic.

But on Page 12,634 of the Congressional Record of Thursday, July 13, there is a verbatim report of an Amendment to the Social Security Act offered by the "Tarheel Fuehrer" Senator Reynolds. And this amendment, as fascist in its implications as a Hitler purge, has at this writing every chance of passing. *It calls for a special privilege tax on all employers who have aliens as employees and for the exclusion of all aliens from the benefits of the Social Security Act.*

By the time this issue reaches our readers this amendment may be on the Statute books. By the time it is put into effect, the amended Smith bill calling for the fingerprinting of all arriving aliens and deportation of all aliens who at any time had been radicals, no matter how long in the country or how respectable—will have passed the House and, very possibly, the U.S. Senate. Not only has the Smith Bill been reported favorably to the House but the Hobbs (Concentration Camp) Bill, already passed by the House, was reported favorably to the Senate by the Committee considering it. The amended Reynolds bill, Nazi-inspired as almost all Reynolds' actions are, and calling for the stoppage of immigration for the next five years as well as the immediate registration of all aliens in the U. S., was reported to the Senate last week without a dissenting vote.

With Goebbels-like trickery Reynolds cunningly seeks to push his bill through by filching the Wagner-Rogers Bill, disfiguring it, and including what pretends to be similar provisions into his Bill. Thus, to make the registration and stoppage of immigration palatable, Reynolds' bill provides for the admission of 10,000 refugee children a year for the next two years. But this number is to be deducted from the regular quota of immigrants permitted to enter from Germany.

The time has come to act—and quickly without a moment's waste of time. These bills must be stopped. This legislation, if permitted to become law, will slip a noose around our democracy and eventually strangulate it.

SOCIAL WORKERS DEFEND DEMOCRACY

DEMOCRACY WAS THE THEME of the National Conference of Social Work, held at Buffalo during the week of June 18. That theme was faithfully reflected at the sessions attended by some 8,000 social workers. It is heartening to see this great professional group, dealing with human needs arising out of the serious dislocations in our economic life, striving to integrate their functions with the living body of democratic tradition. Sounding the keynote of the Conference, President Paul Kellogg declared:

"With democracy itself scoffed at and threatened today as never before, the call on us as Americans is to retrieve those footholds which Lincoln envisaged as basic to self-government—to recapture them in modern terms, under modern conditions."

At one of the largest sessions, three representative leaders in American life—a Protestant, a Jew and a Catholic—gave their viewpoints on "The Call of Our Great Traditions," with strong pleas for the preservation and further extension of democratic ideals. While giving due consideration to the immediate, practical problems confronting their particular specialties, the social workers did not neglect their part in the basic tasks of defending and strengthening America against the anti-democratic philosophies which assail it. Thus, a session on social case work was devoted to "Democratic principles and public assistance." In still another section, Dr. John A. Lapp led a discussion on "Making democracy work through social legislation." Problems of labor in a democracy were also taken up. A crowded auditorium heard a stimulating symposium on "Civil Liberty—its function in a democracy," sponsored by the Social Action section, presided over by Miss Mary Anderson, director of the U.S. Women's Bureau. Dr. Eduard C. Lindeman read a paper on "What democracy means," before the Committee on Social Group Work. Karl de Schweinitz, Wayne McMillen, Bertha C. Reynolds, Phillip Klein and Mary Van Kleeck participated in another thought-provoking symposium on "Social workers in defense of democracy."

A significant event at the Conference was the selection of the city for the 1940 meeting. The determining factor in this choice was the issue of discrimination. St Louis had been favored for 1940, but when the hotel owners of that city failed to give suitable assurances against discrimination of Negro delegates, Grand Rapids, Michigan, was chosen instead by an overwhelming majority, in spite of the fact that its convention facilities were not comparable to those of the southern city. A no-discrimination pledge was obtained from the hotel men of Grand Rapids, as had been the case with Buffalo. The stated policy of the Conference, formulated at its 1938 meeting at Seattle, requires the selection of cities where a minimum of racial discrimination is practiced.

We congratulate the National Conference of Social Work on its wisdom in making "Democracy" the theme of its successful 1939 meeting, and on its firm stand against racial discrimination. It was a healthy manifestation of the growing concern of professional groups in America with the task of making our democracy work, and we should strongly recommend emulation of the social workers by other professional conventions.

FRANZ BOAS: YOUTH IS OF THE SPIRIT

THE EDITORIAL COUNCIL of *Equality* rejoices with its distinguished colleague, Professor Franz Boas, over the perpetual miracle of his youth on his eighty-first birthday. The Hindu sages of ancient times inscribed in their Upanishads the reflection: "In activity alone can man live one hundred years." And by activity they meant the exercise of the heart and mind in the pursuit of virtue and truth among one's fellowmen. Professor Boas has kept his heart verdant and fresh, his mind strong and unyielding at a time when the philistines of the academic and intellectual world have been bartering truth for expediency and love of mankind for personal safety or profit. The attrition of the heart which follows a cynical indifference towards the

suffering of one's fellowmen, the atrophy of the mind which results in chameleon acquiescence with status quo ideas, have made of intellectuals half the age of Professor Boas, old and therefore living dead men.

Franz Boas always has had a grand and unified view of life and knowledge; he has seen no dichotomy between the two. For him the quest for truth has never been an abstract matter to follow for its own dubious ends: but only as a means to ennoble man, to enlarge his understanding and to make him happier. His intellectual drive has always had a moral motivation: "The truth shall make ye free!"

Throughout the entire course of his life, quietly and with the sweet humility of the truly great, he has followed the calling of a backwoodsman of the mind, hewing a bright path of understanding through the dark forest of prejudice and superstition. It was he, more than any other thinker of modern times, who established by uncontrovertible scientific proof that the word and concept of "race" as generally used is spurious, that innately no aggregation of men is superior to any other. The full significance of the great anthropologist's scientific work first became manifest when the falsifying Nazi racial theories, cooked up as a brazen pretext to persecute the Jews, the convenient scapegoat for its social and political crimes, began to deluge the world through fascist, anti-Semitic propaganda.

When this began to occur, Professor Boas decided it was high time to leave the tranquility of the academic sanctuary for the tumultous battlefield of the world. Heartening was the spectacle of an old man, feeble in body but vigorous in mind and impassioned in spirit, entering the lists against the defamers of the goodness in man and the dignity of life. It was on his initiative that the American Committee for Intellectual Freedom was founded, an organization around which the finest among American scientists, thinkers and educators rallied in defense of democracy. He only followed in the noble tradition of all true scholarship. For men such as he, stretching link upon link in a golden chain through the ages, Empedocles of Agrigentum, Socrates, Galileo, Bruno, and Spinoza, were prepared as a personal and social moral imperative, to suffer persecution, and death if need be, in defense of truth against all fetterers of the free mind. Inspiring has been the example that Professor Boas, one of the most youthful and progressive of the contemporary intellectual great, has set for the thinking youth of America. He has become a leader in the fight against fascism and barbarism and a paladin in defense of freedom and humanity.

We are happy to say that in casting the bread of his ideas upon the vital waters of men's minds, it is being returned to him a thousandfold. The thousands upon thousands of students whom he has taught through the many years, and the additional many thousands whom he has reached through his writings and from the public platform are disseminating his ideas throughout the length and breadth of the country. On July 9th, on the occasion of his eighty-first birthday, 138 public officials, eminent scholars, writers, labor leaders and educators, including the President of the United States, Secretary of Agriculture Henry A. Wallace, Secretary of the Interior Harold L. Ickes, the Nobel prize winner in Chemistry, Harold C. Urey, the astronomer, Professor Harlow Shapley, Walter B. Cannon, President-elect of the American Association for the Advancement of Science, A. Philip Randolph, the Negro leader of the Brotherhood of Sleeping Car Porters, and A. F. Whitney, President of the Brotherhood of Railroad Engineers, addressed to him a round robin of congratulations and appreciation.

Perhaps the most illuminating felicitation he received both as a scientist and as champion of free men and free ideas was from Secretary of Agriculture Wallace who wrote:

"Not only are you entitled to honor for your contributions to science, but I think especially should you be congratulated upon the active part you are taking in the defense of democratic liberties. It is gratifying that so eminent a scientist as yourself should come forward to lead and inspire his fellows with the will to preserve intellectual freedom and democratic ideals, without which the contributions of science are futile."

One may therefore say of the 81 year old sage what was said of the 84 year old Anatole France who, when the assassin of Jean Juarés was freed by a reactionary French government, hobblingly led an enormous protest demonstration of workers and freedom-loving people through the streets of Paris: that "youth is of the mind and spirit alone." In the advancing years of his selfless life, Franz Boas symbolizes the spirit of undying youth perhaps more than any other man of his generation.

May he remain with us who need him so greatly

for many years to come, to see the triumph of his ideas in a free world!

AMERICA'S YOUTH IS FOR DEMOCRACY

EQUAL RIGHTS for all men and the affirmation of the belief in the democratic way of life were the notes sounded by the American Youth Congress, held in New York during the first week of July. The delegates, representing over four million young people throughout the country, reiterated these beliefs in their sessions devoted to the problems and needs of the youth of America. Sounding the theme of the Congress, Joseph Cadden, executive secretary of the organization, declared: "Let us show that our generation can unite to defend civilization and build an orderly world of peace, freedom and progress."

The Congress, considering the educational needs of American youth, declared opposition to cuts in education budgets and to racial and religious discrimination. It called for the institution of courses on interfaith and interracial understanding and the extension of free trade schools and institutions of higher learning.

At the panel on Interfaith and Interracial Understanding, resolutions supporting the Anti-Lynch Bill and the Wagner Child Refugee Bill were passed by overwhelming majorities. The Youth Congress condemned the anti-alien bills as vicious and un-American. Believing that the anti-Semitic activities of Father Coughlin are a menace to the civil peace of the land, it called for an investigation by the LaFollette Civil Liberties Committee of the source of Father Coughlin's funds, the subversive character of his activities and the type of propaganda he disseminates, in order to determine whether they are not violations of the Constitution of the United States.

Congratulating the young people on the adoption of their patriotic creed, Mrs. Roosevelt, who attended one of the sessions of the Congress, said: "I want to tell you how very proud I am that you have adopted the creed which I have read through today. Nothing finer has come out of any organization or group. Some people are afraid to see youth come together for discussion. They should not be—after they read the creed that you have adopted!"

The creed, unanimously adopted by the delegates states in part: "I will respect and defend the Constitution, keystone of American liberties. I will seek progress only within the framework of the American system of government which is founded on the principle that all political power is inherent in the people, and I will oppose all undemocratic tendencies and all forms of dictatorships, whether Communist, Fascist or Nazi. I will not permit race prejudices, religious intolerance, or class hatred to divide me from other young people."

We congratulate the young people of the American Youth Congress for their courageous and clear-sighted recognition of the basic principles of the democratic way of life.

PLOTTING TREASON IN AMERICA

AN EDITORIAL ARTICLE

ONE VITAL FACT should be kept in mind during the Dies Committee investigation into fascist activities scheduled to be resumed August 1. The network of un-American activities of the Moseleys, the Deatherages, the McWhirters and the Campbells that was brought to light before the adjournment of the Dies Committee last spring *does not represent primarily an anti-Semitic plot, as so many newspapers featured it, but a fascist conspiracy to overthrow the present form of government in America by force and violence.* Like their Nazi brethern, these marplots are merely using anti-Semitism as a smoke barrage for their offensive against democratic government. In fact, the Moseley movement (for the activities centered around him have already taken the form of a movement) is a classic example of how fascism sneaks up on a country behind the convenient facade of anti-Semitism.

According to most newspaper accounts of the previous hearings, the activities of General Moseley, retired, and his cohorts constituted merely a silly anti-Semitic scare by a group of pompous crackpots. Many people think that the men implicated in the plot simply "exposed themselves" right out of court, providing us all with a good laugh, and that we need no longer pay any serious attention

to them. Now it is good to laugh, especially in these times when occasion for laughter seldom crops up. But there are certain things that just can't be laughed off. We can't laugh off Moseley any more than Washington could laugh off Benedict Arnold. *We can't afford to trifle with treason.*

When one of the highest ranking officers of the U.S. Army makes a statement characterized by the Secretary of War as "flagrantly disloyal," you can't very well laugh it off. When that same individual openly sanctions the overthrow of our government by force, you can't laugh it off, especially when he's still on the army payroll, with powerful army connections. When that man incites his followers to the massacre of millions of our fellow-citizens, it can't be laughed off. You are faced with the white hope of the fascist forces in this country, the long-awaited "man on horseback" they've been looking for.

And, further, when in several states one of our two great political parties *cooperates* with these forces for opportunistic purposes, and when one of its national leaders is caught red-handed in such activities, you can't laugh that off either.

Don't forget that Hitler was the laughing-stock of the German liberals for ten years before he came to power and put thousands of them in cemetaries and concentration camps. True, many of the men who are plotting fascism in America are psychopaths—fascism has always been a catch-basin for twisted mentalities—but insane men can be as effectively destructive as sane scoundrels. We may smile at the antics of a man who writes seriously of being "bumped off by the Jews" and refuses to drink a glass of water for fear the Congressional Committee is trying to poison him. We may smile at the ludicrous cowardice of a wealthy financial "angel" of fascism who orders himself a fortress hideaway, deep in the hill-billy country so he can be safe when "comes the revolution." We may smile, but that shouldn't keep us from straight thinking. For it's all part of the irrational force of fascism—brutal, leering, cowardly, filled with murderous, insane fury.

Of course, most of the people implicated in the fascist plots deny they are fascist, well aware of the deep-rooted hatred of the very word *fascism* among the American people. All they say is that Mussolini is marvelous, and that Hitler is also marvelous. What we need in this country, they say, is a Mussolini and/or a Hitler, and the type of "government" they represent. These super-patriots say they aren't even anti-Semitic. All they wish is to see the four and a half million Jewish citizens of America massacred. They say they're only opposed to "communists." But who are the "communists" they have in mind? Mr. Roosevelt, Mrs. Roosevelt, Jews and Negroes and all other "non-Aryans," New Deal Democrats, and liberals who are not New Dealers, progressive Republicans, C.I.O. members and organized labor in general, those who think the Bill of Rights is still part of our Constitution—all these and many more are "communists!" In short, all who are not fascists are "communists."

They hate the "internationalists." All "internationalists," they say, are merely minions of Moscow. But how is it that according to their own confessions, they so eagerly make mysterious trips to Berlin and Rome, from which they return laden with plenty of "plush" and propaganda? Why are they admittedly affiliated to international fascist organizations with central headquarters in Nazi Germany and fascist Italy? Why do they so hysterically praise Hitler and Mussolini, and propagandize for dictators in this country based on these foreign models? Why do they openly boast of consorting with Hitler's agents in America, especially with his chief henchman, Fritz Kuhn? Why are they so eager to obtain Rome gold and Berlin gold, as well as "spiritual guidance" from these sources?

Competent observers have established that there are several hundred fascist and quasi-fascist organizations in this country. We know that their strength and scope of activity varies considerably. In them we find all sorts and conditions of people: generals looking for armies, lieutenants looking for leaders, crackpots touched with the "Messiah complex," hypocritical preachers like Winrod and Coughlin who use religion only as a cloak behind which to hide their subversive appeals to blind bigotry, would-be Barnums trying to get together a political circus, unemployed b. kers who find a paying racket in ballyhooing hate, deluded innocents who like to play "follow the leader," as well as secret agents on the payrolls of Rome and Berlin, bankers and industrialists who hate organized labor, and would like to see it broken as it has been in Italy and Germany, munitions makers who know that fascism means a military regime and that a military regime needs them, together with a varied assortment of reactionaries.

Divided, these groups represent no serious dan-

ger. But brought together under a single leadership, they immediately become a vital danger to the democratic foundations of the American republic. They know this, and that's why they've been looking for years for a "man on horseback" to act as fuehrer. They offered this role to rugged General Smedley D. Butler back in 1934, promising bribes of almost unlimited sums of money, plus the temptation of dictatorial power. But they couldn't break down General Butler's fundamental integrity and his love of country. Instead, General Butler exposed their traitorous activities and stymied their plot against the government for the time being. Many newspapers tried to laugh off the plot then, and even went so far as to hint that General Butler's charges were a bit fantastic, perhaps woven out of his imagination. But every essential charge that Butler made was then or later supported by irrefutable evidence. The fascist forces were checked momentarily, but they didn't give up their search for the man on horseback. And then came Moseley, who fitted into their picture almost perfectly. He evidently doesn't need much urging; he has jumped on the horse and is rarin' to ride.

Moseley has been barnstorming through the country, delivering incendiary speeches that include many direct incitements to violence. Wherever he goes, wherever he speaks, this twentieth-century Benedict Arnold spreads the seeds of sedition. Treason is an ugly word, but it's the only suitable term for the kind of plotting by an army man who, in a public speech, exhorts his listeners to "Smash the New Deal" and then tells them outright to "be ready to use force if ballots fail." Not once, but a number of times, Moseley has urged the forcible overthrow of our duly-elected government if reaction fails to win at the polls. Somewhat more subtle but no less clear in its implication, is his declaration that if Washington were burned down tonight "it might be one definite way of reducing bureaucracy." The irrational brutality of Moseley is indicated by his advocacy of a plan to sterilize all refugees coming to these shores who include in their ranks the finest products of Western culture! Enmity toward free labor unions is part of the fascist creed, and Moseley conforms perfectly in this respect also. Witness his fierce denunciations of labor's exercise of its right to strike, and his fulsome praise of vigilante groups conspiring together to destroy organized labor and civil liberties in general.

This would-be man on horseback, this knight in Nazi armor, has gathered about himself a number of willing esquires. Three of these lackeys were called before the Dies Committee in late May: George Deatherage, national commander of the Knights of the White Camellia; Dudley P. Gilbert, wealthy financial angel of the fascist movement here; and James E. Campbell, who runs a clearing house for fascist and Nazi propaganda. The plot was so appalling that even Representative Dies was forced to remark:

"Although these men all claim they only seek to preserve the American form of government, there was one uniform fact which stood out common to all three. They are all on record as believing that a military nationalist form of government is necessary or inevitable.

"Thus we have this picture: three men (and the evidence shows there are many others doing the same thing) band together to launch an appeal to racial prejudice in the hope of inflaming the people to a point where they will succumb to military dictatorship."

The militaristic activities of these conspirators require closest scrutiny. That they are all in constant contact with army officers and reserve officers is known. How far have they penetrated into the active and reserve army forces? What is the nature and extent of the propaganda which they have, by their own admission, been feeding to our army officers in steady streams? How many army officers have been actively working with these subversive forces of reaction? These are vital lines of inquiry that should be pursued by the Dies Committee and taken up by the Department of Justice without delay. Those who are plotting to set up a military dictatorship in this country are plotting outright treason. At the hearings last spring, Moseley came out point-blank for clamping down martial law on the whole country and letting the army loose to get rid of "communists" and aliens illegally in this country. Moseley's conception of a "communist" is indicated by the fact that he declared there were 6,000,000 of them in America, besides an additional 6,000,000 "illegal" aliens. Thus Moseley calls for the wiping out of 12,000,000 people in America as a starter under military rule! James E. Campbell, a reserve army captain, advanced a plan for the elimination of federal and state governments and the setting up of military courts until such time as the people of the United States should have established "their

ability to govern themselves." Campbell's activities in the direction of organizing reserve army officers into a secret army in preparation for a fascist coup, should be fully investigated.

These men have not been content merely with advocating a fascist military dictatorship; the evidence produced before the Dies hearings strongly indicates that they have already gone far in the *active preparation* for that dictatorship. It is significant, in this respect, that recent issues of Coughlin's *Social Justice* have carried screaming headlines glorifying militarism and championing a military man for President. Moseley himself, as the Dies hearings revealed, has been planning a secret "G.H.Q." (general headquarters) in Atlanta for the coordination of the forces plotting dictatorship.

Another serious angle in this far-flung plot is the political one. The national chairman of the Republican Party, John D. M. Hamilton, was implicated in the activities of the fascist ring, and it must be said that his subsequent repudiation did not sound very convincing. If he were really sincere in his protestations, why has he not taken steps to remove his friend, Felix McWhirter of Indianapolis, who was involved in the whole mess up to his neck, from the important post of treasurer of the Indiana State Republican Committee? McWhirter, it will be remembered, acted as a liaison man for Campbell, lending valuable aid to his fascist, anti-Semitic activities. One of the leading bankers in this country and a powerful figure in the American Bankers Association and the U. S. Chamber of Commerce, and the Republican Party, McWhirter was the man who arranged the notorious Indianapolis meeting last December 30, under the auspices of the State Republican Committee. At this gathering, attended by scores of high-ranking Republicans, the guest of honor, General Moseley, launched a vicious attack on the New Deal and the Jews and, to the plaudits of his rapt listeners, shouted: "Fight the battle with votes as we did last fall, but be prepared to protect our rights with force should it become necessary." McWhirter expressed hearty approval of the equally notorious Board of Trade speech of Moseley, reeking with seditious sentiments, and wrote him expressing his "deep appreciation for the stalwart work you are doing." When called before the Dies Committee, McWhirter, instead of answering questions directly and honestly, assumed a "know-nothing," "remember-nothing" policy, but he had already been damned by the revealing correspondence produced before the Committee. Why isn't this exposed abettor of fascist plotting in America kicked out of his high place in Republican ranks, if the party chairman is sincere in his disavowal of the plotters' purposes?

The fascist conspiracies aimed at the overthrow of our constituted government can be nipped in the bud. But they can be checked only by vigorous defensive action on the government's part. Treason, when it outs, should be promptly suppressed and punished. Traitors should be mercilessly tracked down. And the fascist ring exposed in the May hearings of the Dies Committee is the "real McCoy,"—make no mistake about it!

These conspiracies have to be recognized for what they are if they are to be effectively dealt with. It cannot be too often emphasized that anti-Semitism is not merely a movement by itself; in our day it serves primarily as a smokescreen behind which fascist reaction in its various guises moves forward to its real objective—dictatorial control and suppression of all democratic institutions and ideals. In this vital sense it is not only a Jewish problem, but a basic problem of the preservation of democracy itself. Down from the days when the reactionary military clique of France cooked up the plot against Dreyfus in order to stir up anti-Semitism as a starting-point for its coup against the Republican government, anti-Semitism has always served as an effective weapon of reactionary marplots bidding for power.

The War Department is now conducting an investigation into Moseley's activities in order to ascertain whether he should be court-martialed. It is to be hoped that not only Moseley, but his fellow-plotters, will be brought to book before they get a chance to strike irreparable blows at our democratic institutions.

Have you heard or read anti-Semitic charges that puzzle you? Are there any questions with regard to "race," discrimination, the Jews, that trouble you? If so, we invite you to send in your questions and the editors will provide written answers in the coming issues.

HALL OF FAME

CONGRESSMAN SAM RAYBURN

TO EQUALITY'S Hall of Fame we nominate the House Majority Leader, Representative Sam Rayburn, Democrat from Texas, for lashing out in the open against the infamous practice of Moseley's pal, Representative Thorkelson, who inserted anti-Semitic remarks in the Congressional Record.

When Mr. Thorkelson asked unanimous consent to extend his remarks in the Record, Representative Rayburn arose and said:

"Reserving the right to object, does the gentleman intend to place in his extension of remarks, as he does so many times, material that would appeal to racial prejudices, et cetera? I noticed in an extension of the gentleman's remarks in the Record the other day that he referred to Communists, various persons engaged in un-American activities, and so forth, and then in one paragraph, still talking along that line, he named every Jew in the House who is chairman of a committee or ranking member on a committee. Just what did the gentleman mean by mentioning the names of these Jewish members in the remarks in which he was referring to persons engaged in un-American activities and to Communist influence?

"Then, immediately following that paragraph in his extension of remarks, the gentleman quoted a provision in the Constitution to the effect that no person holding any office of profit or trust under the United States shall, without the consent of the Congress, accept any present, emolument, office, or title of any kind whatever, from any king, price, or foreign state. Did the gentleman intend to accuse these Jewish members of being Communists, or did he intend to infer that they were getting emoluments or favors from foreign countries? I would just like to know what is in the gentleman's mind?"

The attempt to identify Judaism and Communism is a cornerstone of Nazi propaganda. When this poison is brought into the U. S. Congress, it should be exposed and defeated. Parliamentary anti-Semitism is a most serious threat to democratic government.

Congratulations Representative Rayburn for standing up for the Bill of Rights and for putting the spotlight on a Congressional fascist!

HALL OF SHAME

CONGRESSMAN JACOB THORKELSON

ANTI-SEMITISM crops up in the most unexpected places. Hardly had the treacherous Moseley plot with its ramifications come out into the open, when another Hitlerite appeared in no less a place than the United States Congress.

Representative Jacob Thorkelson, Republican of Montana, was utilizing the Congressional Record for the insertion of extensions of his remarks which were pro-Nazi and anti-Semitic in character. On July 20 he inserted an extension into the Record defending the German-American Bund, saying that the Bund's principles of organization were "not destructive to the government of the United States." The name of Congressman Thorkelson is not entirely new and his association with anti-Semitism is hardly startling. The Republican from Montana made his bid to infamy when he acted as an aide to General Moseley, retired, the white-haired hope of America's fascists.

When a United States Congressman, however, elected to defend the Bill of Rights, uses his public office in an attempt to destroy the Bill of Rights and to foment prejudice, it is high time for democratic America to sit up and take note. The overwhelming majority of the American people repudiates the un-American doctrines of Hitlerism and racism. No American Congressman has the right to use the Congressional Record as a sounding board for prejudice and intolerance.

When questioned on the character of his proposed extension to the Congressional Record, Representative (whom does he represent?) Thorkelson replied with typical fascist demagogy:

"I have the same right in this Congress as the gentleman who is now speaking and I have a right to defend constitutional government and speak on it as well as the gentleman has."

We must not be fooled by Representative Thorkelson's attempt to call upon the constitution in defense of his Hitlerite tactics. All believers in constitutional government should rally in defense of the Bill of Rights and protest the shameful spectacle of a United States Congressman inciting to race hatred. We call upon all true Americans to support *Equality's* nomination of Representative Thorkelson to the Hall of Shame.

A LETTER FROM LONDON

PRINCE HUBERTUS ZU LOEWENSTEIN

DURING THE NINE MONTHS which I have been away, Europe has changed to a degree, which at first, one finds hard to realize. It is not only the gross alterations of the map which matter: that Czechoslovakia is no more, while exactly a year ago, it was that country, which stood up against aggression, and that the Spanish Republic has disappeared. The changes go deeper; they are in the souls of people, in their mentality, and the different outlook on life which they have had to adopt. Old formulae and prejudices are giving place to new necessities. English Labour endorses Conscription and Conservatives and Liberals are looking toward the East.

"When the British-Russian Pact is concluded," I heard an old village priest in Sussex saying, "Christianity will breathe more peacefully." The number of those, who would still like to see in Herr Hitler a bulwark of Western civilization, is slowing dropping to insignificance, and many serious minded people are dealing already with the question: "After Hitler's fall—what?"

Of course, this does not mean that the danger is over; it means only, that England's policy is shifting, and that the truth is dawning, which so many of us have preached ever since 1933: that the German people and the present German government are two different things.

One has the feeling in England, that these questions are not just speculations, and that the time may be near, when all this will be a very acute political problem. England herself will have a deciding voice, for nothing is more inaccurate than to think that this country is weak or on her way down. The British army, I am told, is excellent; the Royal Air Force and of course the Navy are second to none. It is surprising how little hysteria there is in England. With the headlines of American papers still in one's mind, one arrives in London to find an atmosphere of quiet strength; the people go about enjoying the sunshine and their week-ends in the country or at the sea side; business is doing alright. Yet, most of my young friends from Cambridge and Oxford, who a year ago were passionate pacifists, have put themselves at the disposal of the Army; they are probably still pacifists, but they have realized that it is not power or glory which is at stake, but certain fundamental human principles, more important even than life.

At the same time, a re-awakening of the feeling for England's traditional duties is taking place. I have hardly found any one who did not deplore the policy of the government toward Palestine, and who did not tell me that important changes are due in the autumn. These changes will probably affect the whole cabinet, and bring to power a government which corresponds to the new spirit of national resistance and self-assured strength.

I have been told too, that the outward quietness of the country should not be interpreted as if the international tension were eased to any considerable degree. The question of war or peace remains open, and it is my impression that one does not consider war likely in the immediate future. However, after the harvest or early in September the question will be acute once more, and though this country hates war (and the idea, that it would be the first victim of Nazi air bombardments) *one is more afraid of a second Munich than of a courageous facing of realities.*

"What can stop us" exclaimed a Fascist during a social gathering in London, "if we want to march to Paris? Nothing, believe me, nothing!"

"Monsieur forgets the French Customs officials!" answered a Frenchman quietly.

France knows that she must be prepared if she wants to survive the greatest onslaught against her independence. National Socialism is preparing from three sides: From Germany, Italy and Spain. I have no doubt as to the outcome. For the Great Powers, France, England and Russia, with their allies in Eastern and South-Eastern Europe have more than ever two powers with which they can reckon: the Italian people, and all the peoples, German and non-German, which the Nazis have suppressed. It is not impossible yet that the new strength of the East-Western Peace Bloc will react so strongly upon these Central European peoples, that they themselves may put an end to their despotic rulers, before they can plunge the world into the otherwise nearly inevitable catastrophe.

AMERICAN EDUCATORS RALLY FOR DEMOCRACY

NATHAN AUSUBEL

SENSITIVE INTELLECTUALS may be classified into three categories: those who recoil from public calamities with horror and lamentation; those who attempt to escape from the insufferable reality into ideal abstractions; and finally those who are moved by a sense of social duty and conscience to gird themselves for battle and to unite with their fellows against the common enemy. In the first group belong the defeatists and futilitarians who, in romantic imitation of Byron's Manfred, wring their hands, make loud lament and reproachfully turn their tragic orbs in the general direction of the cruel fates. The escapists from reality are the spiritual cousins of Immanuel Kant who, unperturbed by Napoleon's cannonading continued his involved philosophical writing during the Battle of Koenigsberg. Or better yet, they have an affinity with those delicate souls Orphée and Musaeus who, during the siege of Paris, while the women of the city were making hideous the day with the cry that the starving pikemen were eating their babies, walked serenely in their garden, and wrapped in the spirit of the eternal verities, carried on a moving conversation on the subject of anatomy. And in the third category are found men like the gentle Spinoza who, when he heard that his friend, the liberal statesman Jan De Witt, had been murdered by a mob of reactionary cutthroats, grabbed up a sword, prepared to rush into the street to avenge the crime.

In this third classification also belong the distinguished scientists and educators banded together in the American Committee for Democracy and Intellectual Freedom headed by Professor Franz Boas. They neither sigh nor despair nor rend the air with ear-splitting ululation that fascism is sure to triumph in the United States. On the other hand they do not wish to minimize or to escape in any way from the necessity of meeting the threat to free men and free ideas explicit in the insolent and steadily widening activities of our native fascists and anti-Semites. Rather, they represent courageously and hearteningly the will to resistance which permeates the vast majority of the American people, to meet reaction unflinchingly with the vast and overwhelming weapons of enlightenment and the organized defense of our democratic attainments.

The history of the American Committee for Democracy and Intellectual Freedom is in itself an eloquent testimony of the potential forces of the social good present in our country. It was formed in response to a powerful sentiment among the thousands of university teachers and scholars in every part of the Union to resist fascism in an organized way, by banding together in a great program of education for democracy. They had been shocked out of their equanimity and mellowness by the world conflagration blazed by the fascist incendiaries, first in Manchuria, then in Ethiopia, and in progressive stages in Spain, China, Austria, and Czechoslovakia. Franco's razing of Guernica and the slaughter in the bull-ring of Badajoz, the terrifying massacres by the Japanese in Nanking and the bombings of Canton, chilled their blood and obliged them to ask themselves certain fundamental questions. Was civilization which had been nurtured so jealously by all thinking men and women through the ages to be suddenly snuffed out like a candle? They recoiled with horror when they saw what the Nazis in Germany were doing to a trampled upon and defenseless humanity. They felt the moral compulsion of breaking their silence before the fascist attempt to exterminate the Jews and to silence with the iron bludgeon, "the cold pogrom" or the concentration camp all freedom-loving people. They became alarmed when they saw the fascist attempt to poison the impressionable minds of the young with lies and hatred and to lead them back into the primordial jungle. They saw the entire foundation of Western civilization being rocked by the new barbarism. The shadow of Munich and betrayal fell ominously across the sky. Now it became fully clear that it was not possible for them to function as the teachers of our youth in any other milieu but a democratic one. They clearly saw the machinations of American reactionaries and fascists to destroy our free culture, to harness the scientists and the intellectual to the fascist juggernaut so that they might become what Romain Rolland bitterly castigated as "dancers of death, full of decay and of dead men's bones!"

The initiator of this movement among American

university men was the octogenarian Professor Franz Boas, one of the most distinguished of the world's anthropologists. In the month of May, 1938, taking as their theme that part of a resolution adopted a year before by the American Association for the Advancement of Science, which stated: "Science is wholly independent of national boundaries and races and creeds and can flourish permanently only where there is peace and intellectual freedom," a number of distinguished scientists addressed themselves to their colleagues in America with a *Manifesto on Freedom of Science.*

This Manifesto called upon American scientists to rally in defense of democracy and intellectual freedom:

"We firmly believe that in the present historical epoch democracy alone can preserve intellectual freedom. Any attack upon freedom of thought in one sphere, even as non-political a sphere as theoretical physics, is in effect an attack upon democracy itself. When men like James Franck, Albert Einstein, or Thomas Mann may no longer continue their work, whether the reason is race, creed, or belief, all mankind suffers the loss. They must be defended in their right to speak the truth as they understand it. If we American scientists wish to avoid a similar fate, if we wish to see the world continue to progress and prosper, we must bend our efforts to that end now."

The response to the Manifesto was startling to many people who, bizarrely enough, assumed that men of intellect are rabbits and ivory tower escapists. Fully 1,501 outstanding scientists, university presidents and professors signed the document, led by such fine scholars as Eric P. Bell, Karl T. Compton, Alice Hamilton, Harlow Matley, John P. Peters, Henry E. Sigerist, Harold C. Urey, and Milton C. Winternitz.

Encouraged by the universal enthusiasm of men of intellect to do something in order to safeguard, not only freedom of thought but also the free society in which they lived, Professor Boas issued a call to a select group of leading scientists and educators to join him in sponsoring a series of public meetings on "Science and Democracy" to be held on Lincoln's Birthday in 1939. A committee of twenty-eight was subsequently formed, including some of the most eminent scientists in the country, among them the Nobel Laureates Harold C. Urey and Robert A. Millikan. Twenty-five public meetings were held at universities and in metropolitan centers from coast to coast. The principal meeting held at the Waldorf-Astoria Hotel in New York was addressed by Secretary of Agriculture, Henry A. Wallace on the subject of "Racial Theories and the Genetic Basis for Democracy." The speech was carried to many millions of Americans in a coast-to-coast radio broadcast.*

So successful were the Lincoln's Birthday meetings that the Committee decided to establish itself on a permanent basis. It invited tweny-five leaders in the fields of education, social science, law, etc. and including five university and college presidents, to join the Committee. Together they formed on March 18, 1939, the American Committee for Democracy and Intellectual Freedom and established offices at 519 W. 121st St., New York City.

Without loss of time a second manifesto was issued on April 24. This time it was addressed to educators throughout the country, and was sponsored by such prominent educators as Clyde R. Miller, Frank Aydelotte, William C. Bagley, Frank R. Baker, Ned. H. Dearborn, Abraham Flexner, William Allan Neilson and Alonzo F. Myers. It opened with the statement:

"The present grave threat to world democracy places a heavy responsibility on those of us who are entrusted with the education of the youth of our country and with the channels through which knowledge and truth are disemminated to the American people. The forces which would replace democracy by fascist dictatorship are powerful and unscrupulous. In order to destroy our American tradition of tolerance and mutual cooperation they are attempting to divide our people by propaganda inciting to racial and religious persecution. We cannot remain passive in this situation. We must be true to our democratic American ideals. Democracy can be maintained and extended only by conscious activity on our part."

And it concluded on a high note of optimism:

"We stand squarely behind democracy as the essential requirement for further human progress. We have full confidence in the American people. If they have the enlightenment which can be developed only in free schools by free teachers, and by an untrammeled press, they will do their part to preserve and extend our democratic heritage. Our role is to fulfill our true function as educators and journalists in a democratic society by keeping free these channels of knowledge so that the people can examine the facts with the critical spirit necessary for an intelligent appraisal and choice."

* This important address is to be found in *Science,* Feb. 17, 1939. V. 89, pp. 140-143.

The Manifesto was signed by 2,417 educators and journalists. Chapters of the Committee were immediately launched in a number of large cities and on university and college campuses. There are at this time some twenty such chapters in existence, four of them in New York City alone

In the brief period of its existence the Committee has made itself felt as a potent force in American community life, and this entirely because there is an urgent need felt for it among all thoughtful men and women. When it brought forth the suggestion that it would be a good idea to turn the Manifesto of Educators into a "demonstration for democracy" at commencement exercises, several leading newspapers and churchmen enthusiastically took up the idea. Almost one hundred college presidents and city school superintendents took part in these "demonstrations." This was followed on June 20 by a commencement address delivered by President Hutchins of the University of Chicago on the subject of "Education and Democracy." It was broadcast on a coast-to-coast hookup.

Since May 29 the Committee has been broadcasting in New York City over Station WNYC every Monday night at 8 P.M. a series of half hourly radio dramas entitled *Give Me Liberty!* During these programs there have been addresses by Professor Boas, Vincent Sheean, Professor Alonzo F. Myers, Walter Rautenstrauch, Clyde R. Miller, and Dr. Morris Meister. The scripts of these programs have also been widely read in schools and clubs.

Many are the activities of the various chapters throughout the country. During the summer session the Columbia University chapter is conducting, under the direction of outstanding scholars, a series of six public meetings and panel discussions on: "Democracy in Crisis," "Democracy and Science Education," "Democracy Knows No Races," "Literature and Social Problems," "Democracy and Social Studies," and "Propaganda Analysis."

Perhaps the most important and ambitious effort of the Committee since its inception is the campaign which it launched on July 17 against the teaching of racism in school textbooks. This educational drive against reaction in the educational system of America was initiated by a pamphlet, "Can You Name Them?" prepared by a panel of experts.* This study reveals that on the subject of race, a majority of school text books used in the social and biological sciences are inaccurate and even misleading. Out of 166 textbooks examined, fully 66 use the word "race" erroneously and about 35 teach what may easily be described as Nazi racial hocus-pocus about the superiority of certain races over others.

The Committee, therefore, is appealing to school administrators, teachers, publishers and scientists to clarify the idea of race for the youth of our country in the following ways:

1. A critical review of our textbooks in regard to the use of the term "race" is an essential step in any attempt to combat "racial" antagonisms.

2. In place of the term "race" other terms should be used, such as "people," "population," "nation," and so on.

3. When an author claims a relation between culture and the "inherited" characteristics of a population proof of his point of view should be demanded.

4. A concerted effort should be made to revise all textbooks so that they will conform to the scientific truth on the subject of "race."

Among the many leading clergymen, educators, and scholars who endorsed this appeal, were: the Rev. Dr. Henry Emerson Fosdick; Frank H. Hankins, President of the American Sociological Society; Alonzo G. Grace, Connecticut State Commissioner of Education; L. A. Woods, Texas State Superintendent of Schools; Professor Carlton J. H. Hayes of Columbia University; the Rev. Dr. Henry Smith Leiper; Professor Robert M. MacIver of Columbia University; U. S. Secretary of Agriculture, Henry A. Wallace; Walter White of the National Association for the Advancement of Colored People; and the publishers: Farrar & Rinehart, Inc.; Harcourt, Brace & Co., Inc., and Houghton Mifflin Co.

The great success the American Committee for Democracy and Intellectual Freedom has had in rallying to its standard all men and women of good will and humanity should forevermore banish the fatalism and despair fashionable in certain intellectually anemic circles. The will on the part of our progressive American citizenry to stand up and fight for all the cherished values of the mind and spirit against all the forces of darkness and social evil should encourage and set a salutory example to the faint in heart. It should show the way to those skeptics to whom their indecision has become a chronic ailment.

*Copies of this pamphlet are available from the American Committee for Democracy and Intellectual Freedom, 519 West 121st Street, New York City. Price: 10 cents.

CORRESPONDENCE

Editors, *Equality*:

After the Jersey City meeting, at which some Coughlinites tried to make a disturbance, I wrote an open letter to Father Coughlin, demanding his stand on the whole matter of violence to which his followers in many cities seem to be addicted. Since the letter was for publication, and since I wanted it really to produce a result in the minds of the more decent element in Father Coughlin's church, and indeed in the whole American community, I purposely used restrained and moderate language, but I presented the facts not only concerning Jersey City but other violent or hysterical interferences with freedom of speech and assembly, and I plainly asked Father Coughlin's stand.

Following the sending of this letter I was away on a long speaking trip for more than three weeks. On my return I found some interesting answers to, or comments upon, my letter. One was a violent letter of abuse of me; another was a letter giving clippings in defense of Coughlin and charging his critics with acts of violence toward his followers. A third was a letter from one of Father Coughlin's subordinates enclosing printed rules to his followers, deprecating violence. Needless to say, it was a completely inadequate answer to what I had written.

But the communication which prompts this letter to you was the copy of your editorial on page 20 of your July issue, under the head "Whom is Thomas Fighting For?" This editorial was one of the most complete misinterpretations of my position which I have seen in any paper in twenty years.

Once more I enclose a copy of the letter sent to Father Coughlin and challenge you to publish it along with your editorial. You have omitted all the significant sentences; you accuse me of promising Father Coughlin "equal or greater publicity." I merely stated the fact that his name and fame, which I do not say are good, but are certainly widespread, guarantee that any public reply to me will get publicity; and I want publicity on that reply.

It is quite impossible that the misrepresentation of your letter and its omission of the significant statement that I do hold Father Coughlin responsible for his failure to act when crimes of violence are called to his attention, were innocent acts. But I am willing to believe that some subordinate may have been guilty of them and that you will want to do me the simple justice of apoloziging. Otherwise your claim of desire for the maximum possible united action against the threat of Father Coughlin's teachings will be very hypocritical, and you will stand, yourselves, condemned for the sort of misrepresentation which you have justly charged against him.

If you had so desired, you might have urged the wisdom of another form of address to Father Coughlin; what you could not do in decency was to make the attack you made, an attack which manifests the kind of partisan bitterness—if anything it is worse—to which I have become accustomed in the Communist press.

I find it hard to believe that you are not aware that I was one of the earliest critics of Father Coughlin; that comparatively early in his career I answered him in Detroit over the radio, and raised public controversy because the restrictions the radio company put upon my speech. I have repeatedly invited Father Coughlin to debate me; I have kept up a kind of running commentary in speech and in writing against his errors, the greatest of which is his intolerant anti-Semitism. On this trip in formal speeches I have described the radio priest as, in my judgment, America's most dangerous forerunner of fascism. I have given the reasons for this, and pointed out why it was no answer to my charge to say that Father Coughlin in some of his statements and proposals, as for instance, in his condemnation of bankers in Detroit, took a correct position. His potential fascism may be more dangerous because he has been right on certain lines.

If you did not know my stand in detail, you should have known it in general, or should have taken a little trouble to ascertain it before making so violent an attack upon me. It is the most elementary justice for you to publish this letter prominently. Sincerely yours,

NORMAN THOMAS.

REPLY BY THE EDITORS

Mr. Thomas explains that one of the motives of his open letter to Father Coughlin was "to produce a result in the minds of the more decent element in Father Coughlin's Church." But he fails to take note of the fact that a section of "the more decent element of Father Coughlin's Church" had publicly stated its position on Father Coughlin, with unequivocal realism. The editors of *The Catholic Worker* published an open letter to Father Coughlin in which they said:

> *"If a real wave of anti-Semitism sweeps the United States, if in the future Jews are persecuted as they are in Europe, you, Father Coughlin, must be ready to assume a goodly part of the responsibility."*

This Catholic statement sheds a strong light on the glaring inadequacies of Mr. Thomas' statement.

Mr. Thomas also says: "If you had so desired you might have urged the wisdom of another form of address to Father Coughlin." Of course, the form of the letter that Mr. Thomas wrote was, in our opinion, a disservice to the cause of progress and tolerance, but it is not merely a question of form that is involved here. Basic to the whole question is the issue of addressing on an amicable basis, fascist and anti-Semitic leaders like Father Coughlin and of giving them a status in the public eye of well-meaning and honorable members of society.

Mr. Thomas' reference to "an attack which manifests the kind of partisan bitterness—if anything it is worse—to which I have become accustomed in the Communist press" is entirely beside the point. We are concerned with an effective fight against anti-Semitism and racism, not in any partisan conflicts in which Mr. Thomas may have become involved with any political parties.

As to the request that we publish the full text of Mr. Thomas' open letter to Father Coughlin, we do not feel that a document which, in our opinion, is detrimental to the fight against Coughlinism, should get further publicity in our columns. In our editorial we quoted accurately the relevant parts of the letter, which was given wide publicity in the press. We commented editorially on this public document only after it was brought to our attention by the metropolitan press.

Equality stands for the broadest unity of the American people to defend democratic rights and combat anti-Semitism and racism. We welcome all Americans who will cooperate with us for the attainment of our goal. We consider it our duty, however, to criticize all efforts which may endanger this work.

THE EDITORS.

BOOKS

THE NEW INQUISITION. *By Konrad Heiden.* 186 *pages. Modern Age.*

IF A WRITER endowed with a rich imagination had written a book of this kind some ten years ago, he would have been charged with fabricating it out of his morbid imagination, or of a nightmare he may have experienced. In those days no person described in his right mind would have considered it possible that such things as are depicted in Konrad Heiden's work could take place in the twentieth century in the very heart of Europe and in a civilized world. Different are the reactions to such a book as this today. Exclusive of the fact that Konrad Heiden is one of the outstanding German refugees, a man who has achieved a world-wide reputation through his biography of Hitler and a history of Nazism, enough to establish the authenticity of his data, this book rests heavily on incontrovertible reports as well as on the credible testimony of eye-witnesses.

Because of this linking up of innumerable isolated facts into an impressive chain, because of the author's cool objectivity and attempt to preserve his balance of judgment, because he suppressed every emotion, his work describing the events on and after the tenth of November, 1938, in Germany, proves terrifying and shattering in its impact on the reader. One puts aside this book with the question: "How is it possible that the world does not rise up against these outrages?" Do not England, France, the United States and other democratic countries through the uprightness of their relations with such a regime, through their fostering of commercial relations with it, share in this responsibility? And are there not many people in this country, led by the Catholic priest Father Coughlin, who are defending this regime and who are determined to introduce here the same methods that are employed in Nazi Germany?

I WAS IN PRISON—*The suppressed letters of German Pastors. Edited by Charles S. Macfarland.* 112 *pages. Fleming H. Revell Co.* $1.00.

SANDWICHED IN BETWEEN extremely enlightening essays by Rev. Dr. Macfarland on the persecution of the Church and Christianity in Nazi Ger-

JACQUES MARITAIN

Catholic philosopher regards anti-Semitism as one of the dangerous symptoms of the general deterioration of our civilization. With Pope Pius XI, he believes that "spiritually we are Semites" and that "anti-Semitism is a movement in which we Christians can have no part whatever."

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many, we find in this little volume inspiring messages from imprisoned pastors in that unhappy land. The author and compiler, who is the General Secretary of the Federal Council of the Churches of Christ in America, proves from pronouncements, documents and events that, as Hitler himself had admitted, "We (National Socialists) are out after Christianity itself." Through a studied process of *schrecklichkeit* and attrition, the Christian Church, faith and morals is being exterminated. (Father Coughlin of Detroit who always seems to be exercised about "atheistic Jews and Communists" who would destroy "Christianity" would do well to take notice).

Dr. Macfarland sees in the persecuted pastors in and outside of prison, part of the real Germany that will one day come into its own. Meanwhile, he pleads that in good American tradition we offer a haven to those worthy exiles and refugees.

BLACK FOLK—*Then And Now. By W. E. Burghardt Du Bois.* 401 *pages. Bibliography and index. Henry Holt and Company.* $3.50.

THE HISTORIC PAST of the Negro, asserts Professor Du Bois, "lies shrouded not simply by widespread lack of knowledge, but by a certain irritating silence. Few today are interested in Negro history because they feel the matter already settled: the Negro has no history." This too may be said about most Negroes: they have, largely without demur, accepted the white man's evaluation of his place in history and human society.

The writer of this absorbing and highly scholarly work evidently belongs to that ever-widening circle of Negro writers and intellectuals which is determined to recall to the Negro people its ancient glories so that it may be able to hold its head high and not stand ashamed before the arrogant boastfulness of white superiority, and on the other hand, to correct for the white people its ignorant and falsified conception of Negro life and character.

IN BLOOD AND INK. *By Maury Maverick.* 282 *pages. Modern Age.* 75c.

IT IS NEWS when a congressman and mayor writes a book, and a good one at that. Maury Maverick of San Antonio is to be congratulated for this latest offering, a compact and lively account of what he calls in his subtitle "The Life and Documents of American Democracy." The book is divided into two parts. In the first the author pre-

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sents a popular narrative of the development of the constitution and the meaning of liberty, stressing throughout the historical fact that there is far more than ink and paper to our constitution. The second part comprises the most important constitutional documents with brief running commentaries. Maverick's viewpoint and style may be grasped from the following excerpt: "Democracy to me is liberty plus economic security. To put it in plain language, we Americans want to talk, pray, think as we please—and eat regular. I say this because thre is a lot of nonsense in talk about liberty. You cannot fill the baby's bottle with liberty." Here is a fine book on a timely subject for the price of a Broadway movie.

A CATHOLIC MEETS COUGHLINITES

Continued from Page 13

One girl, while being pursued, ran into a candy store. Her pursuers waited outside, and it was not until she called the office for an escort that she was able to get away. Another practice of the Coughlinites is to take photos of us, to be used for future reference, I suppose. Every day, as time passed, these stories mounted.

Finally, one day when we went out, we were informed by the police that we could no longer shout the slogans by which we identified our magazine as being progressive and democratic. Resisting this police order, one by one we were sent to jail. Have you ever gone to jail for saying "Preserve and support American institutions!" or "There's no place in America for Father Coughlin's fascism!" or "Help us fight religious intolerance!"? One day after the Supreme Court decision reprimanding Mayor Hague for his refusal to grant New Jersey citizens their right of freedom of assembly and speech, two of our salesmen went to jail for saying *out loud* that America is the land of tolerance. Said the policeman who made the arrest. ". . . . Now just you say 'tolerance' or 'intolerance,' and I'll bring you in on charges of inciting to riot."

Don't smile too broadly at the young man who came to the metropolis from the provinces to seek his fortune, gayly confident that "The American Way: Equal Rights and Equal Opportunity for All" was a cliche. As my experience with this new brand of domestic fascism broadened, I went to hear for myself the speeches given by the demagogic leaders of such "patriotic" organizations as the "Christian Front," and "American Nationalists, Inc." I heard for myself the slanders made openly in the streets before large crowds against our great President, and our Jewish friends and fellow Americans, against the W.P.A., against Supreme Court Justice Frankfurter; and against many of the principles which I had been taught at home and at school to respect.

I am a Roman Catholic, educated at Canisius College, a Jesuit School in Buffalo. My sister-in-law has a brother who is a Jesuit, working in the Vatican Library. My cousin is a priest in a village outside my home town. My whole family is deeply religious. And never have we practised such poisonous, vile slanders against our neighbors and our country. I know that the Roman Catholics in this country or in any country do not condone intolerance, or, in fact, support religious persecution against any sect.

I am sad that there are a few Catholics who have been deceived by the clever speeches and downright lies of unscrupulous demagogues. But precisely for that reason, I am happy to be one of the people who, by selling an enlightened journal, is helping a little to counteract the subversive, un-American activities of a new and virulent crowd of "star spangled" fascists.

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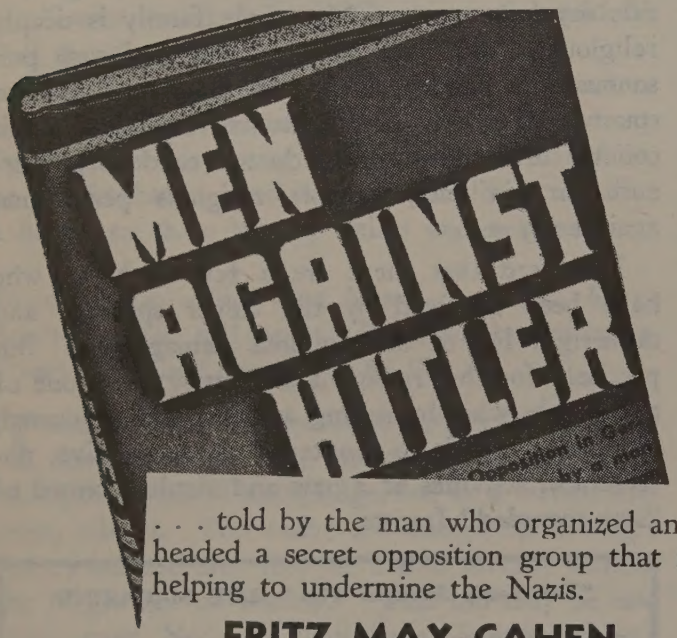

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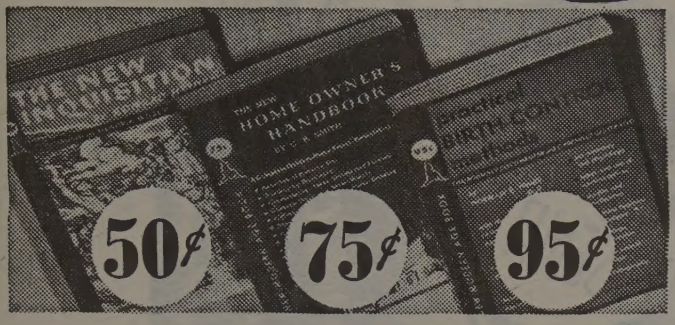

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